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post-existence the humanity of Christ was united with his divine nature and freed from the conditions of time and space. On this point Luther's later views were deeply influenced by the exigencies of his doctrine of the Lord's Supper. The monograph is compactly written. The quotations from Luther are especially interesting. But Luther was a very practical man, and consequently changed his emphasis as the occasion that happened to engage him demanded. Quotations are, therefore, a less stable quantity with him than with a systematic theologian, and the real importance of a thought in his mind would have to be gauged by something more than the vigor of a passing expression. This fact and the evident interest of the author in establishing points of similarity between Luther and Ritschl leave the reader a little uncertain about some of the most interesting conclusions of the book.—*Die Anschauung der Reformatoren vom geistlichen Amte*. Von Wilhelm Thomas. (Leipzig: Hofmann, 1901; pp. 45; M. 1.) The pamphlet covers only a part of the subject. It deals only with the views of Melancthon, and the author reserves the larger subject for future investigations. Melancthon remained closer to the Roman church than Luther. Luther put his trust in the truth; Melancthon trusted largely in ecclesiastical order and institutions. With him the idea of the universal priesthood of believers receded even farther than with Luther. His conception of the church is more aristocratic. The ministry act; the people receive. He thought highly of the episcopate, and considered personal confession and absolution quite essential to the welfare of the church. One of the most interesting sections of the pamphlet is a quotation from a letter written by Melancthon, in 1530, to Cardinal Campegius, in which he offers the submission of the Protestants if only the pope is willing to concede a few things, like the cup for the laity and marriage for the priests; or, if the pope cannot concede these, perhaps he might connive at them for a time. Osiander wrote about this time that Philip was so exhausted by labor and lack of sleep that he was quite despondent and had to be watched lest he concede things that all might rue. It was a good thing that Luther had a rotunder body and more red blood corpuscles. —WALTER RAUSCHENBUSCH.

L'œuvre de Calvin. Réponse à la Conférence prononcée par M. Brunetière, le 17 Déc. 1901, au Victoria Hall à Genève, par Ernest Strœhlin. (Genève: Kündig, 1902; pp. 53; fr. 1.) The author of this response to a cogent attack on Calvin is not a Calvinist in theol-

ogy, and hence not able to take the strongest positions or to wield the stoutest weapons. He is like one who defends a stranger rather than a member of his own family, thrusting and parrying skilfully, but not with the whole soul. But his reply is adroit and shrewd, though it does not give us very profound views or teach us anything new. —FRANKLIN JOHNSON.

The Hand of God in American History. A Study of National Politics. By Robert Ellis Thompson. (New York: Crowell & Co., 1902; pp. 235; \$1, *net.*) The reader who takes up this book expecting to see God's hand in a few momentous events on which the nation's destiny turned will lay it down in disappointment. Instead, he will be treated to a well-nigh endless enumeration of the changes through which the republic has passed in its political, religious, social, and industrial development. In this multiplicity of details he will find no recognition of relative values, and he will look in vain for a few master-strokes, yielding a bold outline and impressively revealing the divine presence and control. The author is a patriot and an optimist, and he takes a Christian view of the operation of secondary causes; but his argument would have been more convincing had he wisely chosen a few of the decisive issues in which the hand of God is most strikingly manifest, and then bent his energies to showing their providential significance.—*A Short History of Methodism.* By John W. Boswell. (Nashville, Tenn.: Publishing House of the M. E. Church South, 1901; pp. vii + 167; \$0.60.) This is a brief popular account of the origin, organization, creed, ministry, ecclesiastical machinery, missionary and educational work, and branches of Methodism in the United States. It will serve as a useful compendium.—*Breviarium Bothanum sive Portiforium secundum Usum Ecclesiae Cujusdem in Scotia.* Printed from a MS. of the fifteenth century in the possession of John, Marquess of Bute, K. T. (New York: Longmans, Green & Co., 1900; pp. viii + 722.) About the middle of the fifteenth century some scribe covered 347 vellum leaves with a writing "small, very close, and full of contractions." He wrote his text "consecutively, without any breaks or divisions, or marks of the commencement or conclusion of sentences." The hymns and poetry were written "in consecutive prose form." This old manuscript, in oaken boards, with leather thongs, gnawed by mice, is a surviving relic of one of the ancient Scottish service books. It doubtless belonged originally to some cathedral. Its text generally follows the Use of Sarum, but there are numerous variations. The